HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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ANTI-SLAVERY.

Anti-Slavery Convention holden at Concord, September 9th and 10th, 1840.

At the annual meeting of the N. H. Anti-Slavery Society in June 1840, a Resolution was passed authorizing the Executive Committee of the Society to call a State Convention in the early part of Autumn to devise and prosecute measures to advance the anti-slavery enterprise, and also to hear a report from their delegate to the World's Convention.

Agreeably to that resolution the Committee issued a call for the Convention to be holden on the 9th and 10th of September at the South Church in Concord.

Three of the Assessors in the South Congregational Society, having debarred the Convention from entering the Church contrary to the express understanding of the abolition proprietors who joined in the erection of the building, the Convention met at the Town Hall at ten of the clock in the forenoon on Wednesday the 9th day of September 1840, and was called to order by Parker Pillsbury of Concord.

Joseph M. Harper of Canterbury was chosen Chairman, and Edmund Carleton of Littleton, Secretary.

On motion, William Emery of Loudon, Parker Pillsbury of Concord, Lewis F. Eaton of Weare, were appointed a Committee to make out a roll of the members of the Convention.

On motion, Adams Foster of Canterbury, Parker Pillsbury of Concord, Clark H. Obear of Newipswich, Luther Melendy of Amherst, J. Quincy Eaton of Weare, were appointed a committee to nominate officers for the convention, which reported the following officers:—Joseph M. Harper of Canterbury, *President*; Willard Everett of Francestown, and John W. Lewis of Concord, *Vice Presidents*; Edmund Carleton of Littleton, and J. Franklin Eaton of Weare, *Secretaries*; which report, on motion, was accepted, and the officers therein nominated were appointed.

A divine blessing was then feelingly supplicated by John W. Lewis.

On motion, N. P. Rogers of Concord, Stephen S. Foster of Canterbury, Albe Cady of Concord, Luther Melendy of Amherst, J. C. Baker of Boscawen, were appointed a business committee.

On motion of Parker Pillsbury it was

Resolved, That all persons present from abroad who are the uncompromising advocates of immediate and unconditional emancipation be invited to sit in this convention and participate in its deliberations.

On motion of J. B. Chandler it was

Resolved, That all persons present be invited to sit and take part in this convention as corresponding members.

N. P. Rogers, from the business committee reported the following resolution:

Resolved, That the signs of the times and the present aspect of the anti-slavery cause, demand of Abolitionists peculiar devotedness of spirit and independence of mind as well as self denial and faith in God—

Which was advocated by S. S. Foster at some length, when the convention adjourned to two o'clock in the afternoon.

At two o'clock the convention met agreeably to adjournment, and, after prayer by the Rev. W. H. Hatch, resumed the consideration of the resolution which was under discussion at the time of the adjournment.—After remarks at considerable length from Messrs. N. P. Rogers, Moses A. Cartland, S. S. Foster, W. H. Hatch, John B. Chandler, Edmund Carelton, J. M. Harper, J. W. Lewis, and Wm. Lloyd Garrison, the resolution was unanimously adopted.

The following resolution was then offered by Parker Pillsbury and unanimously adopted.

Resolved, That this Convention desire to recognize with lively and devout gratitude, the hand of a kind Providence, in the preservation of their beloved brother and fellow-laborer Nathaniel P. Rogers amid the perils of the ocean, and other dangers incident to his late voyage across the Atlantic, and that he was permitted on his return to find his beloved family in the enjoyment of the rich gifts which in his absence he had besought for them at the throne of heavenly mercy, and that the cause of Liberty so dear to his heart has been permitted not to *retrograde*, but *rapidly to advance* while deprived of his valvable and efficient aid.

The following resolution was then offered by S. S. Foster:

Resolved, That we cordially approve the course of our delegate to the "World's Convention" in refusing to join or in any way to countenance its proscriptive substitute the "London Conference" and that we hereby tender him our grateful thanks for the *able, faithful, and fearless* manner in which he has represented the anti-slavery men and women of New Hampshire to the assembled Abolitionism of the Eastern Continent and of the world.

Which having been read Mr. Rogers made a brief exposition of the grounds on which his action as delegate to the World's Convention was founded, and was followed on the same subject by Wm. L. Garrison.

Moses A. Cartland spoke at considerable length against Mr. Rogers' course, and was followed at length by the Rev. Alanson Saint Clair agent of the New Hampshire Abolition Society. On taking the floor, Mr. StClair asked permission to speak on the resolution, and after a few remarks from some members of the Convention, the president declared that he had a right to speak by virtue of the resolution inviting all persons present to sit and take part in the convention as corresponding members, and that Mr. StClair might proceed.

In the course of his remarks, at the request of John B. Chandler, he gave way for the reading of the following communication which had been made to the executive committee the preceeding day, from Thomas Chadbourne, Samuel Evans, and Caleb Parker, Assessors of the South Congregatianal Society in Concord, and which was read to the Convention by the Secretary.

The undersigned Assessors in the South Congregational Society have seen a Notice in the Herald of Freedom of Aug. 28th of an Anti-Slavery Convention at the South Church in Concord the 9th and 10th of September, and in the Herald of Sept. 4th a call for a State Temperance Convention to be assembled at the same place.

Altho the Proprietors of the South Church have never refused their House on the application of *members* of the Society for the discussion of any Moral or Religious subject, yet as they were not consulted on the present occasion in the appointment of these Meetings and as they have reason to believe the Church and Society feel no interest whatever in them, the main avowed object of one, being to hear a report from a Delegation to a convention, of which the Delegates themselves do not acknowledge themselves to have been members,—and the other Convention being summoned, if not in opposition to, without any apparent correspondance with Temperance Society of the state,—in consideration also of the fact, that the individuals, principally instrumental in the call of these conventions not only acknowledge no membership in the South Congregational Society, but have organized a religious meeting in oposition, and are exercising an influence adverse to its interests, we, therefore in accordance with the expressed wishes of a majority of the proprietors, and with what we believe the wishes and feelings of a very great majority of the Church and Society, have directed the House not to be opened on the occasion.

T. CHADBOURNE, SAMUEL EVANS, CALEB PARKER, } Asssessors of the S. Congregational Society, Concord.

It was then voted that when this convention adjourn, it adjourn to half past ten o'clock tomorrow morning. A motion to adjourn was decided in the negative. Mr. StClair then proceeded with his remarks and continued till the convention adjourned. The convention then adjourned to half past ten o'clock the next morning.

Thursday morning, September 10th.

At half past ten o'clock in the morning the convention met, Mr. Everett, one of the vice presidents in the chair, who opened the meeting by reading the 58th chapter of Isaiah, after which prayer was offered by Mr. Amos Wood of Concord.

The resolution pending at the time of adjournment last evening, was taken up and opposed by the Rev. Wm. H. Hatch and advocated by Messrs. Garrison and Chandler. Mr. StClair asked permission to speak to that resolution, declining to speak as a matter of right under the invitation extended by the resolution of yesterday, and therefore it was moved by Mr. Garrison that Mr. StClair have permission to speak, which motion was decided in the negative. The resolution was then laid on the table to give room for the introduction of the following resolution by Mr. Parker Pillsbury.

Resolved, That this convention recognize the right and propriety of free discussion in its fullest extent; that it contemplates, especially in all anti-slavery meetings, the most untrammeled freedom of thought, speech and action, that no person who pays a due regard to the rigths of others, and who observes the laws of decorum and common courtesy should in any of these respects be infringed either in their enjoyment or exercise; but inasmuch as Rev. Alanson StClair has insolently violated the rules of decency and propriety, he has no longer any claim on the patience of this body, and ought not to trouble it with any further remarks.

The resolution having been advocated by Messrs. Garrison, Lewis, S. S. Foster, Carleton, Rogers, and others, and opposed by Messrs. Thomas H. Archibald, Hatch and others, was, after an unsuccessful motion to adjourn, finally passed with much unanimity.

The resolution approving Mr. Rogers' course as delegate to the "World's Convention" was then taken up, and passed with but one or two votes to the contrary. The convention then adjourned to two o'clock in the afternoon.

At two o'clock the convention met agreeably to adjournment, and was opened with prayer by Parker Pillsbury.

The following resolution was then offered by Mr. Chandler:

Resolved, That in the opinion of this convention, it is not expedient that Nathaniel P. Rogers leave the Editorial charge of the Herald of Freedom to become the Editor of the National Anti-Slavery Standard at New York.

The resolution was advocated by Mr. Pillsbury, and opposed by Mr. Garrison, and amended by striking out all after the word 'is' and inserting 'the duty of Nathaniel P. Rogers to take the Editorial charge of the Anti-Slavery Standard printed by the American Anti-Slavery Society.'—The resolution as amended was offered by J. B. Chandler, the original mover, and advocated by Messrs. Cartland, F. Brown, and Carleton.

On motion of Moses A. Cartland the following resolution was adopted as a substitute:

Whereas it has been proposed for Nathaniel P. Rogers, at present the editor of the Herald of Freedom to remove to New York and take the editorial charge of the National Anti-Slavery Standard, therefore,

Resolved, That in view of all the circumstances of the case, we feel it our duty to waive all claims which we may have upon his services, and allow him to act according to his own views of right.

Which havingbeen opposed by Messrs. Pillsbury, and S. S. Foster and advocated by Mr. Garrison was adopted with great unanimity.

The convention then adjourned to seven o'clock in the evening.

At seven o'clock the convention re-assembled and the vice president Mr. Everett opened the meeting by reading the 5th chapter of James, after which J. B. Chandler offered prayer.

Mr. Rogers from the business committee then reportrd the following resolution which was adopted without debate:

Resolved, That among the evil influences now assailing the anti-slavery enterprise, we regard Neworganization technically so called, as the most insidious malignant and dangerous.

Mr. Rogers from the same committee reported the following resolution:

Resolved, That this convention honor the names of George Thompson, Daniel O'Connell, William H. Ashurst, Doctor Bowring, and Willliam Howitt, for the fearless and faithful reproof of the managers of the London Conference for their exclusion of portion of the anti-slavery delegates from America—and for their able advocacy of the unrestricted rights of Humanity.

Which having been advocated by Messrs. Garrison and Rogers was unanimously adopted.

Mr. Rogers from the business committee reported the following resolution:

Resolved, That the present political party excitement is highly inauspicious in the opinion of this convention, to the great cause of human rights in which we are engaged.

Which having been advocated by Messrs. Rogers, Chase, and Garrison, and opposed by Messrs. Cartland and Chandler was adopted.

Mr. Rogers from the business committee reported the following resolution which after being advocated by Mr. Garrison and opposed Mr. Leonard Chase and one *other* gentleman was adopted:

Resolved, That the rival candidates of the two great political parties of the country, having openly declared themselves hostile to the deliverance of the slave, cannot be voted for by any consistent abolitionist—and that if they do vote for either of those candidates they prove that they prize their party higher than they do the cause of the bleeding slave.

On motion the convention then adjourned without day.

JOSEPH M. HARPER, *President.*

WILLARD EVERETT, JOHN W. LEWIS, } *Vice Presidents.*

EDMUND CARLETON, J. FRANKLIN EATON, } *Secretaries.*

ROLL OF MEMBERS.

Amherst—Luther Melendy, Lucinda Melendy.
Bradford—Phebe W. Upton, Jeremiah Brown, Livonia L. Brown, Freeman Brockway.
Boscawen—Wm. Chamberlain, Simeon Terry, Henry Atkinson, E. Kilburn, Sarah Kimball, Mehitable F. Kilburn, Amos Chamberlain, B. F. Kimball, J. C. Baker.
Bow—Henry Archibald, T. H. Archibald, Carlton Heath.
Boston—Wm. Lloyd Garrison.
Canterbury—Adams Foster, J. F. Clough, S. S. Foster, David Morrill, J. M. Clough, Asa Foster, Sarah Foster, Sarah H. Foster, Sarah R. Woodman.
Concord—Parker Pillsbury, Albe Cady, John R. French, Frances F. Rogers, J. B. Chandler, N. P. Rogers, Maria Eastman, Sarah A. Allison, Mary F. Kent, George F. Kent, Sarah Hall, Mary P. Rogers, Elbridge G. Chase, Caroline T. Farrand, Mary A. French, Mrs. George Brackett, Louisa Wood, Sarah Spiller, Alma J. Herbert, Rebecca French, Amos Wood.
Chester—Benjamin Chase, Hannah Chase.
Chichester—Benjamin Emery.
Dover—J. E. Cheney.
Francestown—Willard Everett.
Franklin—Harriet E. Merrill.
Fitzwilliam—A. N. Townsend.
Hillsborough—N. J. Oliver, J. Pillsbury, jr.
Hancock—David Boutelle, Moses Wood, David Wood.
Henniker—Oliver Pillsbury, Benjamin Breed, Mary S. Pillsbury.
Loudon—Moses Rowell, T. Brown, Sophia Rowell, Joshua Emery, William Emery, Sally Brown, Martha A. Chamberlain, Eliza E. Emery.
Littleton—Erastus Brown, Ann Brown, Edmund Carleton.
Lee—Phebe A. Cartland.
Lowell, Mass—John Hough.
Milford—Peter Burns, jr., Josiah F. Fuller, George Howe, John Burns, Benjamin Gooden, Leonard Chase.
Manchester—J. L. Sinclair, Olive E. H. Sinclair.
Mont Vernon—David Dutton.
New-Ipswich—Clark H. Ober.
Pembroke—Daniel Flagg, Thomas Kimball jr.
Pittsfield—D. P. Cilley, J. McCrillis.
Plymouth—Caroline Rogers.
Salisbury—J. Burden.
Somersworth—Joanna W. Titcomb, Levina Breed, Mary Moses, Benjamin Breed.
Weare—M. A. Cartland, L. F. Eaton, Rebecca B. Sawyer, Zephaniah Breed, Wm. Gove, Jane Eaton, Cassan D. Eaton, Abby P. Chase, J. Q. Eaton, J. Franklin Eaton, Moses Sawyer.

The above roll is not complete as it was made up on the morning of the first day when a large portion of the convention had not arrived. It is probable that nearly half the acting members are not reported.

State Tee-Total Convention.

Agreeably to a Call for a "Tee-Total Convention" published in the Herald of Freedom of September 4th, a meeting of the friends of total abstinence was holden at the Town Hall, in Concord, on the 10th inst., at 8 o'clock, A. M.

Rev. Henry Archibald, of Bow, was chosen President, and Moses A. Cartland Secretary.

John B. Chandler and Parker Pillsbury, of Concord, were appointed a Committee to take the names of delegates, and make out a Roll.

N. P. Rogers, Wm. H. Hatch, of Concord, S. S. Foster, of Canterbury, were appointed a Committee to prepare business for the Convention.

The Business Committee reported the following resolution:

Resolved, That the cause of temperance is languishing in this State, for want of interest and faithfulness on the part of its professed friends—and that a new and more efficient excitement ought to be awakened among the people in its behalf.

The resolution was supported by John B. Chandler, William Lloyd Garrison, and unanimously adopted.

The following resolution was advocated by Benjamin Chase, Wm. L. Garrison, M. A. Cartland:

Resolved, That the temperance enterprise is a moral and religious enterprise, and that the only suitable means of promoting it is by moral and religious agitation among the people.

Voted that the resolution lie on the table.

The Convention adjourned to meet at the same place at one o'clock P. M.

1 *o'clock*, P. M. The Convention met according to adjournment.

In the absence of the Secretary, C. P. Blanchard was chosen Seretary *pro tem.*

The resolution laid on the table in the forenoon, was then taken up and discussed,—when the convention adjourned to meet at the same place at half past 3 o'clock.

3 *o'clock*, P. M. Met according to adjournment.

The resolution being on the table was again taken up, discussed, amended and passed in the following form:

Resolved, That the temperance enterprise is a *moral* and *religious* enterprise—and that the great instrumentality for promoting it, is truth applied to the consciences and hearts of the people, in regard to the traffic and use of all intoxicating liquor.

The following resolutions were reported by the business committee, discussed and adopted:

Resolved, That this Convention hail with gratitude and exultation the grand tee-total Revolution going on in Ireland, under the conduct of Theobald Mathew—sustained by Daniel O'Connell,—that we deeply sympathize with our hitherto degraded and oppressed brethren, the people of that country;—and that we earnestly hope they will persevere in this Reform, until universal total abstinence shall deliver them from drunkenness and from all other kinds of oppression under which they have groaned.

Resolved, That the Temperance Societies in this State have proved recreant to their trust, and have suffered the great cause of Humanity to decline under their unfaithful management and want of zeal in its behalf.

Resolved, That men of influence generally in the community, and our clergymen especially, have been guilty of gross inactivity and unfaithfulness in the temperance cause.

Resolved, That the sale of intoxicating liquor as a beverage, is a gross outrage against humanity, and an open violation of the word of God.

Resolved, That we regard the manufacturers and venders of alcoholic drinks as the enemies of their country and of the human race—and more criminal and inhuman than the thief and the murderer inasmuch as reputation is dearer than property, and moral worth of more value than life.

Resolved, That the proceedings of this convention be published in such of the newspapers in New Hampshire as are willing freely to give them insertion.

ROLL OF MEMBERS.

Wm. Lloyd Garrison, *Boston*,
Asa Foster, *Canterbury*,
Benjamin Chase, *Chester*,
George Howe, *Milford*,
Leonard Chase, do.
Oliver Pillsbury jr. *Henniker*,
Clark H. Obear, *New-Ipswich*,
John R. French, *Concord*,
J. L. Sinclair, *Manchester*,
Thos. H. Archibald, *Bow*,
J. Franklin Eaton, *Weare*,
Benjamin Breed, *Somersworth*,
Oliver Pillsbury, *Henniker*,
Benjamin Emery, *Chichester*,
M. R. Buswell, *Bradford*,
John Burden, *Salisbury*,
Willard Everett, *Francestown*,
David Wood, *Hancock*,
Moses Wood, *Hancock*,
David Boutelle, *Hancock*,
Edmund Carleton, *Littleton*,
Charles P. Blanchard, *Concord*,
Charles H. Eastman, do.
John Burns, *Milford*,
Freeman Brockway, *Bradford*,
Luther Townsend, *Fitzwilliam*,
Jeremiah Brown, *Bradford*,
A. N. Townsend, *Fitzwilliam*,
S. S. Foster, *Canterbury*,
N. P. Rogers, *Concord*,
Benj. Gooden, *Salisbury*,
Erastus Brown, *Littleton*,
David Dutton, *Mont Vernon*,
Adams Foster, *Canterbury*,
Simeon Terry, *Boscawen*,
Daniel Flagg, *Pembroke*,
John Hough, *Lowell*,
Sarah A. Allison, *Concord*,
Sarah Foster, *Canterbury*,
Mrs. George Brackett, *Concord*,
Sarah H. Foster, *Canterbury*,
Phebe A. Cartland, *Lee*,
Abby B. Chase, *Weare*,
Phebe W. Upton, *Bradford*,
Sally G. Andrews, *Sutton*,
Ann Brown, *Littleton*,
Mary Ann French, *Concord*,
Mary S. Pillsbury, *Henniker*,
Livonia L. Brown, *Bradford*,
Frances F. Rogers, *Concord*,
Eliza E. Emery, *Loudon*,
Maria Eastman, *Concord*,
Sarah R. Woodman, *Canterbury*,
Hannah Chase, *Chester*,
Martha Ann Chamberlain, *Loudon*,
Rebecca B. Sawyer, *Weare*,
Olive E. H. Sinclair, *Manchester*,
Caroline Rogers, *Plymouth*,
Levina Breed, *Somersworth*,
Joanna W. Titcomb, *Somersworth*,
Mary P. Rogers, *Concord*.

From the Liberator.

The Glasgow Meeting.

A very considerable portion of our last number was devoted to an account of a great meeting, which was held by the Glasgow Emancipation Society, in Rev. Dr. Wardlaw's chapel, on the 27th July, for the express purpose of giving a public reception to those American delegates who declined connecting themselves with the London Anti-Slavery Convention, for reasons which are now well known to the abolitionists of the United States. This account was taken from the Glasgow Argus, (a beautifully printed and well-conducted journal,) and presented to the readers of the Liberator, without mutilation or abridgment, in order that the feelings of the people of Scotland on the subject of American slavery, and toward American abolitionists, might be clearly understood and duly appreciated in this country.

It was the intention of my travelling companion, N. P. Rogers, and myself, on leaving London, to pass quietly and rapidly through some of the most interesting portions of Scotland for the purpose of contemplating its sublime and glorious scenery, and becoming personally acquainted with those abolitionists, whose names and labors in aid of our great enterprise are so highly prized on this side of the Atlantic. As the time selected for our departure from the country was very limited, and as it was our desire, if possible, to get something more than a glimpse at Ireland as well as Scotland, we resisted the strong importunities of our Scottish friends to get up a series of public meetings for us, happy as we should have been to gratify them, under other cir-

cumstances. On arriving at Edinburgh, a public breakfast was given to us at the Royal Hotel, at which there was a choice selection of some of the most respectable and eminent friends of humanity, literature and science, in that enlightened and magnificent city. R. K. Greville, L. L. D., long zealously devoted to the anti-slavery cause, presided on the occasion; and on his vacating the chair to fulfil some other appointment, it was occupied by Adam Black, one of the proprietors of the Edinburgh Review, and who was spoken of as the next Provost of Edinburgh. The honor thus unexpectedly conferred upon us was a very great one, and excited our feelings too deeply to allow us to speak either with much freedom or fluency. On that occasion, our colored brother, C. L. Remond, was greeted with unusual warmth and enthusiastic applause; and drew from the lips of the Rev. W. L. Alexander the following noble sentiments, which were responded to by acclamation by the whole company:—"Let Americans know that here we have no such prejudice as that against the color of a man's skin—that neither in the church, nor in the world, do we display a particle of this prejudice; on the contrary, that our colored brethren are our dearest friends and associates. They must also be told, that we laugh to scorn all their notions about amalgamation." In the enthusiasm of the occasion, one gentleman rose and said, that he desired it also to be known in America, that, though they highly regarded the other delegates who were then present, they felt special sympathy and admiration for their colored friend Mr. Remond; and in order that this should be manifested in the most expressive manner, he proposed that Mr. Remond should stand up in the centre of the hall, and that the whole company should then pass round and individually give him the right hand of fellowship. Mr. R. modestly declined the honor, but, at the close of the meeting, received the cordial grasp of nearly all present. So much for the impious doctrine of 'color-phobia'-smitten Americans, that prejudice against the colored race is both natural and invincible!

Our anti-slavery friends in Glasgow were determined not to let us off without a public meeting. Dr. Wardlaw's chapel is a spacious and beautiful edifice, and on the occasion alluded to was filled to overflowing by a choice assembly of free and noble-hearted men and women. The Glasgow Argus says of the meeting—'As many, it is believed, went away, as those who obtained admission.' There never was a more enthusiastic body brought together, whether to show its appreciation of liberty, or to express its abhorrence of slavery. George Thompson was received with immense applause. Glasgow has been the chosen spot for his best efforts and noblest triumphs in the anti-slavery struggle; and he is exceedingly beloved and honored by all that is philanthropic and good in Scotland. It was to us a thrilling spectacle to behold him standing on the same platform, in all the freshness and vigor of manhood, on which he had so effectually put to shame and confusion of face, the infamous Borthwick, and the equally notorious and detestable Breckinridge. Nor was he less deeply affected to see us by his side, surrounded by such a throng of the best spirits of the age.

The venerable Dr. Wardlaw was in the chair. What other name in Scotland is more honored in America than his? And not without some trial of his faith and spirit did he, years ago, at an early period, enter into the emancipation conflict; and boldly and unflinchingly has he maintained the honorable post which he now occupies. We call the special attention of our readers, ay, and of the American people *en masse*, to the manner in which Dr. Wardlaw introduced Mr. Remond to the Glasgow assembly.—Take it for all in all, it was the most affecting, the most sublime, the most gratifying spectacle that I ever beheld. It is not for pen or pencil to describe that scene. If the people of this country could only have witnessed it, especially those who profess to be christians, but who are filled with the malignant spirit of prejudice towards our colored population, it would have put them to open shame, and covered their cheeks with crimson blushes.

The reader, I trust, did not fail to notice the pledge that was given by the meeting, that whenever we shall raise the cry for George Thompson, as the cry went up for John Knox in Scotland, he will be conveyed to us by the swiftest steamer! At present, in his advocacy of the British India question, he is doing more to overthrow American slavery, than he can in any other manner.

Among the most fearless and indefatigable reformers in Scotland is the Rev. Patrick Brewster, of Paisley. In the course of his speech, he said, "They would all have counted it a privilege to have heard in that great meeting, the inspiring voices of their female friends from America, the noble friends of humanity and of the world. If they had been present, they would have received a hearty welcome." This was enthusiastically responded to by the audience. Another meeting of the Glasgow Emancipation Society was to have been held the next week, at which Lucretia Mott was expected to be present, to participate in the celebration of the first of August. So much for the "woman question."

During our abode in Glasgow, we were very much indebted to Matthew Lethem and his lady for their kind hospitality; and also to Wm. Smeal and John Murray—two of the most active and zealous abolitionists in all Great Britain—for their more than brotherly respect of us.

The shock of the Powder Mill explosion, at Exeter, was felt at Lowell—a distance, in a direct line, of about 35 miles!

One of the Penobscot Indians, encamped on the opposite side of the Swampscot, at Exeter, was arrested at Exeter last week, for stealing, and while on his way to jail, knocked down the constable, ran like a wild deer to the river, swam like a water adder to his canoe, and was off with all his tribe, for 'down east,' as fast as their paddles would carry them.—[Newburyport Herald.

CONCORD, SEPTEMBER 18, 1840.

We are obliged to be absent this week—and as our brethren of the anti-slavery encampment are about dispersing on the *incendiary scout*, we leave our poor empty chair to watch New Organization alone. But the old chair is perfectly competent to that service, filled by whomsoever, or empty. It is an easy task, although a painful one and a mortifying one. May the Lord accompany the dear brethren on their missionary service. They go out as sheep amid wolves. We commend them to the watch of the Good Shepherd. We expect to hear the howl of the wolf on their track and ahead of them. They do not flee the wolf however, nor can he scatter them. They go to hunt *him*. He does not hunt *them*. He dreads their peaceful and harmless approach. He dreads an anti-slavery lamb, more than the burliest shepherd's dog. They come in an aspect which he can't attack or defend.

The Anti-Slavery Convention

Was more fully attended than we anticipated. We expected it would call together the tried and true,—or none but them. The Convention was made up of such—but St.Clair "came also among them." The harmony of our meeting was disturbed and considerable of its precious time consumed by this unfriendly agent of novel organization. The Convention was obliged to relieve itself of him by a vote, the reasons for which are contained in one of its resolutions.—We were sorry for his intrusion, because there was no need there of his personal illustrations of New-Organization. The Convention was well acquainted with it already. Had Mr. StClair been interested at all in the questions before our Convention, we should have been perfectly willing to hear his opinions. But he could have no other purpose in coming in there than to make the Convention as much trouble and impose on it as far as he could. This is a poor purpose, and the reward it purchased him of the condemnatory resolution will in no degree mitigate the chagrin he will feel, if he has any sensibility remaining. The Convention had no time to spare, and the members had a Temperance Convention to conduct beside. They were hindered of doing all they intended to do in *both*, by this unfriendly and unbecoming interference.

The time was more precious in the eyes of the abolitionists, because of the presence of their beloved brother Wm. Lloyd Garrison—whose attendance gladdened the hearts of our friends who had before seen his face, and won the hearts of all who had not. We feel constrained to say here, that for the sake of the anti slavery cause, we would this whole nation could see him, and know his true character. Then it would not be any longer a pro-slavery argument, that "Garrison is an abolitionist." Our meetings were holden at the fine old town house. There was some prospect in the morning, that we should be denied the use of it, and have to hold our sessions in the vestibule, among the ropes and fire hooks, which occupy that temple's outer court. But the key was obtained, and admission procured to the inner recesses.

We are able to say but little of the Convention, on account of necessary absence this week. We shall not be able to examine the publication of the proceedings.

Temperance Convention.

This was a highly interesting meeting. Its discussions were of a thoroughgoing and most excellent character. They were greatly curtailed by Mr. St-Clair's interruption of our anti-slavery meetings—as we had only two days for both. Our brother Chase of Chester distinguished himself highly in them. Brother Hatch of Concord was prompt in his duty as one of the business committee,—but did not give the Convention, we believe, the benefit of any remarks. Bro. Hatch has become "new organized" on the slavery question. He can't fellowship the old State Society because, in substance, of "the attempts of some of its members to introduce the woman question," and claim for woman the right to membership without restriction. This is an odd objection for a Methodist, as that denomination, we believe, does not deny woman's competency to think and speak in religious assembly. When will men learn consistency enough to be plain and simple hearted abolitionists! When they do, their brother can live beside them in freedom and peace.

Brother Garrison aided us essentially in the Temperance Convention. He gave ample cause there to clerical abolitionists, to secede from him, by "sifting" into his own character and sayings, the "extraneous" matter of tectotalism. He was a tectotaler in the same old Town Hall, and on the same day that he was an abolitionist—which was clearly a technical "sifting in," and cause of NewOrganization. What is the love of the slave in the breast of those men, who can desert the arena which *they admit* is the only one on which his deliverance can be wrought,—merely because others are on it, *laboring faithfully*, whose religious creed they do not entertain, or whose want of reverence for the god of human politics and power, they cannot sympathize in,—or understand.

The resolutions are of a searching character.—The State Temperance Society will do well to consider them, and its own ways. The voice of the drunkard's blood cries against new organized Temperance, from the ground. Let the abolitionists see to it that they do not leave him any longer to perish. Let the gaze of philanthropy and of *excited* humanity be turned keenly upon those in high places, who stand proudly and conservatively aloof from the rescue of the drunkard. On them let the indignation rest,—not on the drinker or the seller, or distiller. They are not the chiefest of sinners, in this behalf. They are not the supporters and *influencers* of drunkenness. They are not the chief enemies of the temperance reformation. They do not usurp the seats of influence and power, and then turn their guns against Reform.

The South Church was closed against both Conventions, on the ground, as set forth by Thomas Chadbourne and others who refused it, that they had reason to believe that that church and society feel no interest whatever in any moral or religious subject, as will be seen by their letter and refusal. They did not *mean* to admit this fact—but they never told a grosser truth in their lives.

Ride over "the Border."

July 20th, early in the morning we took coach at the "Turf Hotel," in New Castle upon Tyne, for Scotland. It was one of the few fair mornings we saw in *lowery* England. Circumstances were such as might stir one to a lofty flow of spirits. We were in the neighborhood of the "Percies of Northumberland"—and but a day's ride from the Scottish Border, and Edinborough.—We were in famous old New Castle—the native place of "coals"—with its narrow and steep streets, as old as English history—their ancient walls, stained and blackened by the smoke of by gone centuries, and the *breath* of the *dark ages*. The grim old Castle and St. Nicholas' gloomy Church—its huge tower propped, long ago, by buttresses to keep it from falling under the warfare of Time—its turreted steeple, as graceful as the interweaving boughs of an ancient elm,—smoky old New Castle—and its magnificent *modern* town, of squares, and streets, and markets, and terraces, reared by the New Castle house-joiner—the self-taught, the wonderful Granger—the Napoleon of business.—With no resources, or means, but his own exhaustless genius—an obscure mechanic, without aid or patronage, he started up and built a city in his native town, rivalling the "Regent Streets" of London, in beauty and magnificence, with the proudest market-place in Europe.

Before us stretched out Old England, far and wide—the champain, heaved into hill—heaped up from the bowels of the earth, by the coal miner. We were mounted atop of the coach—a beautiful road, smooth-sanded and pulverized stone could make it—and fleet and finely trained horses.—There we were—on the road to old Scotland—through the wild wastes of Northumberland—in the Old World—3000 miles from the banks of the *Pemigewassett!*

The country soon began to lose its level, and put on an uneven aspect, as we entered among the Northumbrian swells. George Thompson had gone from New Castle to Edinborough, the Saturday before—and the coachman, who was a North the-Tweed man, said that a gentleman had told him we were going with him, and wished him to point us out the objects on the road,—and accordingly, soon after, he stretched his hand towards a line of mountains, that broke on the view from a high point of the road—and cried, "Them's the Cheviots!"—A cry to send colder blood than our's from the surface.—There they towered—the famous Cheviots! We were beholding their peaks at last. By and by a lonely hill-side stretched away on our right, with a single stone monument standing in the waste—without a tree or shrub.—"That," cried the coachman, "is the Chevy Chase, and the stone ye see yonder, is at the spot where the battle was fought, and where the *Douglas* died."

The stately hunters were not there.—The "fifteen hundred bowmen bold"—nor the "twenty hundred Scottish spears."

We kept rising higher and higher, and the country grew more and more desolate and waste.—Over it the English armies had marched after the Edwards, to attack Scotland, among her mists and glens. We saw none of their foot-prints, nor their flying banners—their archer uniform of Lincoln Green—nor heard the neigh of their chargers. All was silent save the moan of the autumn sounding wind,—and nothing of human workmanship was to be seen, but our white, macadamized road, gleaming amid the green fern, and winding over the distant swells;—and nothing of life, but the heath fowl, that ever and anon started into the air, from the fern and the deep moss—and the sheep every where sprinkling the green wastes, watched by here and there a plaided shepherd and his dog.—Little stone sheep-folds, hung about on the dreary hill-sides, added to the desolations of the landscape. The view was grand and impressive, of those wide spread barrens.—They looked like immense swells of the ocean—green but bare, and scarcely less desolate, than if they had been deserts of sand. We came at last to a sharp ridge, that lay across our way—and that, the coachman exclaimed, was "the Border."—A small bluish stone, about large enough for the bound of a farmer's lot, peeped out of the broom, on the right of the road,—which he pointed out as the boundary between these ancient kingdoms. We crossed "the Border" and pitching over the hill, descended rapidly into Scotland.

We entered at once, an entirely new country. It was level, cultivated, and exceedingly soft and beautiful. Instead of Dr. Johnson's nakedness of trees, the country seemed quite well wooded, with a young, but not very thrifty growth. It did not look like the woodlands of England. In the distance, loomed the Scottish mountains, enrobed in mist. The roads continued perfectly fine, and in finished repair—with a heap of hard stone, every few miles, piled nicely by the way side, which men and women, by virtue of "British usage," had hammered and packed away, for repair of the roads.—These repairs, *by the way*, are made by trustees—and the expense raised at toll-gates, which every now and then obstruct the traveller on the road. They make better roads than our highway tax does—but free labor will make our free roads, by and by, *better even* than theirs, which already seems to be *perfect.*

We will try to give our readers, the first opportunity, some sketch of the road and route through the vales of Jedborough, and the Tweed—by Melrose—Dryburgh and Abbottsford, on to the peerless Capital of North Britain. It is one stream of Poetry, and Romance, all the way to Edinborough, from the border.

O'Connell.

We invite our *manly* and *lordly* woman-excluders to the feast below, from the pen of Daniel O'Connell, on the grand *anti-slavery* theory of treading woman's *personality* under foot. This O'Connell has a rank propensity and predisposition to humanity, freedom, enfranchisement, liberation, prison-door-opening, emancipation and the like. We bid New-organization throughout the earth to bewail of him. As the Reverend Mr. Tracy says of brother Foster—"he is a dangerous man." Although nominally a British subject, they abuse him in the British prints and print-shops, by representing his face on a lion's body, and his paw on crowns. They call him king-making Dan. He is proving king *marring* Dan—and *kingdom* marring Dan,—and *tyranny*-marring Dan. Tyrants dread him, of every type—from the treader on subjects' and vassals' necks—down to those paltry *masculinities*, who show their dread of "woman questions" by imbroiling every anti-slavery meeting with them that they go into,—and their profound respect for their own mothers, by assigning all women a "negro pew" in the great moral and intellectual meeting-house of the world.

Let them hear what O'Connell says about *allowing* woman her *sphere*.

From the Liberator.

☞ The following letter shows how Ireland's renowned champion, Daniel O'Connell, stands on the "Woman Question."—It adds another imperishable laurel to his brow, and will ultimately enlarge and consolidate his fame. Let the anti-slavery press spread it far and wide. Mr. O'Connell manfully asserts "the right of the female delegates to take their seats in the convention," and declares that they were excluded by an act of "injustice." He also says that in the great work of humanity, "women have the same *duties*, and should therefore enjoy the same *rights*, with the men, in the performance of their duties.' A true and noble sentiment!

Daniel O'Connell and the 'Woman Question.'

To Daniel O'Connell, M. P.

The rejected delegates from America to the 'General Anti-Slavery Conference,' are desirous to have the opinion of one of the most distinguished advocates of universal liberty, as to the reasons urged by the majority for their rejection, viz: that the admission of women, being contrary to English usage, would subject them to ridicule, and that such recognition of their acknowledged principles would prejudice the cause of human freedom.

'Permit me, then, on behalf of the delegation, to ask of Daniel O'Connell the favor of his sentiment, as incidentally expressed in the meeting on the morning of the 13th inst., and oblige his sincere friend,

LUCRETIA MOTT.

London, 6th mo. 17, 1840.

16 *Pall Mall*, 28th June, 1840.

Madam,—Taking the liberty of protesting against being supposed to adopt any of the complimentary phrases in your letter, as being applicable to me, I readily comply with your request to give my opinion as to the propriety of the admission of the female delegates into the convention.

I should premise by avowing, that my first impression was strong against that admission; and I believe I declared that opinion in private conversation. But when I was called on, by you, to give my personal decision on the subject, I felt it my duty to investigate the grounds of the opinion I formed; and upon that investigation, I easily discovered that it was founded on no better grounds than on apprehension of the ridicule it might excite, if the convention were to do what is so unusual in England—to admit women to an equal share and right of discussion. I also, without difficulty, recognized that this was an unworthy, and indeed a cowardly motive, and I easily overcame its influence.

My mature consideration of the entire subject convinces me of the right of the female delegates to take their seats in the convention, and of the injustice of excluding them. I do not care to add, that I deem it also impolitic; because that exclusion being unjust, it ought not to have taken place, even if it could also be politic.

My reasons are—*First*—That as it has been the practice in America for females to act as delegates and office-bearers, as well as in the common capacity of members of anti-slavery societies, the persons who called this convention ought to have warned the American Anti-Slavery Societies to confine their choice to males—and, for want of this caution, many female delegates have made long journeys by land, and crossed the ocean, to enjoy a right which they had no reason to fear would be withheld from them at the end of their tedious voyage.

Secondly—The cause which is so intimately interwoven with every good feeling of humanity, and with the highest and most sacred principles of christianity—the anti-slavery cause in America—is under the greatest, the deepest, the most heart-binding obligations to the females who have joined the anti-slavery societies in the United States. They have shown a passive, but permanent courage, which ought to put many of the male advocates to the blush.—The American ladies have persevered in our holy cause, amidst difficulties and dangers, with the zeal of confessors, and the firmness of martyrs—and, therefore, emphatically, they should not be disparaged or discouraged by any slight or contumely offered to their rights. Neither are this slight and contumely much diminished by the fact, that it was not intended to offer any slight or to convey any contumely. Both results inevitably follow from the fact of rejection. This ought not to be.

Thirdly—Even in England, with all our fastidiousness, women vote upon the great regulation of the Bank of England; in the nomination of its directors and governors, and in all other details, equally with men; that is, they assist in the most awfully important business, the regulation of the currency of this mighty empire, influencing the fortunes of all commercial nations.

Fourthly—Our women, in like manner, vote at the India House—that is, in the regulation of the government of more than one hundred millions of human beings.

Fifthly—Mind has no sex; and in the peaceable struggle to abolish slavery, all over the world, it is the basis of the present convention, to seek success by peaceable, moral and intellectual means alone, to the utter exclusion of physical force or armed violence. We are engaged in a strife, not of strength, but of argument. Our warfare is not military—it is strictly christian. We wield not the weapons of destruction or injury to our adversaries. We rely entirely on reason and persuasion common to both sexes, and on the emotions of benevolence and charity, which are more lovely and permanent amongst women, than amongst men.

In the church to which I belong, the female sex are devoted by as strict rules, and with as much if not more unceasing austerity, to the performance (and that to the exclusion of all worldly or temporal joys and pleasures,) of all works of humanity, of education, of benevolence, and of charity, in all its holy and sacred branches, as the men.

The great work in which we are now engaged, embraces all these charitable categories; and the women have the same duties, and should therefore enjoy the same rights with the men, in the performance of their duties.

I have a consciousness that I have not done *my* duty in not sooner urging these considerations on the convention. My excuse is, that I was unavoidably absent during the discussion on the subject.

I have the honor to be,
very respectfully, Madam,
Your obedient servant,
DANIEL O'CONNELL.

Mrs. Lucretia Mott.

For the Herald of Freedom.

I wish just to inform the Editor of the Courier that he mistook altogether the reason why a portion of the runaway slave advertisement, was left out by the "loco foco Editor of the Herald of Freedom." He charges me with wishing to conceal the true character of the slave, because I did not publish that part of the advertisement which related to his carrying away a sum of money, a watch, etc. It was omitted only for the sake of brevity.

Let the Editor of the Courier be assured that the slaves, a large portion of them, are among the most adroit thieves in the world. They are often driven to be so, from danger of actual starvation. Why should they not be thieves? They are ruled by thieves. Every possible right which man can possess, has been stolen from them. They are themselves *stolen goods*, if goods at all, and they are so held in law. While they see nothing but thieves about them, while the Church are justified by the priesthood in the theft, and while even the priesthood are a great body of thieves themselves, and while the people are thieves by occupation and Van Buren declares he "will veto any act" which aims to convert them into honest men, and Harrison affirms that he has done more to make thieves and robbers "than any other man north of Mason's and Dixon's line," and both urge these as reasons why they should be elected to the Presidential Chair, while such are the influences with which the slave is surrounded, and such the position in which he is placed, how can he help being a thief? The slaves are often thieves. Notoriously so. Let the Editor of the Courier know it, and prepare to answer in the great day for having helped to make them so. Every effort he makes to elevate Gen. Harrison to the chair of state, is an effort to continue the system of theft and robbery which will one day be the occasion of a storm of vengeance that will scatter desolation and woe throughout the land. Let me bear the guilt of all the theft that has ever been practiced by all the slaves of the south, rather than that of uttering one breath to aid the election of those recreant to liberty, humanity and religion, who are now the objects of political adoration, among the two great parties in the United States.

PARKER PILLSBURY.

For the Herald of Freedom.

'Like Priest like People.'

Mr. Editor,—When the letter of neworganized *Thomas Chadbourne*, and his fellow asssesors of the South Society in Concord, giving information of their determination to shut their doors in the face of the Anti-Slavery and Temperance Conventions, was read in the Convention, I was reminded by the reason given there for their shameful conduct, namely, that the South church and and society *took no interest in the Anti-Slavery and Temperance enterprises*, of an anecdote that I had a short time since from one of your citizens. The little incident took place at the corner of one of your streets, a few months since, on the morning after a Temperance meeting, where the character of the Rum Seller's business had been the theme of discussion. The Temperance men were talking over the matter when they were joined by one of your Rum Sellers,—introducing himself with "There's Noyes, he minds his own business and preaches the gospel,—and don't keep meddling with Rum and Niggers, like Cummings and Bouton." "O foolish" South church members, "who has bewitched you," that you feel no compassion for the poor bewildered drunkard reeling into hell, or for the perishing black-man thrust down into the fathomless depths of the bottomless pit of despair!

Common Humanity.

From the Liberator.

A SOLEMN APPEAL

To Abolitionists, not to vote for William Henry Harrison, or Martin Van Buren, for President of the United States.

'The fear of the Lord is to hate EVIL.'—*Prov.* 8, 13.

BRETHREN—The grand argument of those who propose voting for Harrison or Van Buren is something like this: We admit much of what you say in regard to the pro-slavery character of these individuals. We should be glad if they were more favorable to anti-slavery than they appear to be; but they are in nomination, and one or the other of them will undoubtedly be elected. We can't see much difference between them on this subject—if any thing, our candidate is the most anti-slavery; and we are sure that the principles of our party are more imbued with the spirit of liberty than those of the other. We have got other interests to take care of beside the slave. We love the slave; but then we must take care of ourselves. We can see no reason why *we* should be made slaves, in order to liberate the slaves at the south. Here are two evils before us; we must take one or the other. *We are, therefore, bound to choose the least.*

Truly, my friends, you have been drinking at slavery's fountain. You have been taking lessons in her school, or you could never make such an excuse as this for trampling upon freedom. You never got it on the anti-slavery platform. No such doctrines are ever taught there. Choose the least of two evils, do you? So does slavery. She makes merchandize of the bodies and souls of men, rather than to be annihilated. The slaveholder always chooses the least of two evils. It is better to keep the slave in bondage than that he himself should starve, or the slave fall into worse hands or madly rush into freedom where he 'can't take care of himself.' Slavery is almost universally justified by its advocates as a choice of evils, rather than a positive good. There is no sin that ever marred the beauty of the moral universe which might not be justified by the doctrine of a choice of evils. The Romish Church, when it murdered the Protestants by thousands, chose the least of two evils, in its own opinion. The object was to preserve the Church from destruction, the safety of which was seriously endangered by the heretical doctrines of Luther and Calvin. Our fathers hung the witches and Quakers for the same reason. Not because they delighted in killing men and women; but they were enemies of the *Church*.

Bonaparte turned Europe into one great slaughter-house of humanity, to avoid the greater evil of political slavery. The Indians of this country have been robbed and murdered since the first white man set his foot in the western world. In all human probability, the race will ere long be exterminated by the sword, the blood-hound, or the still more effectual weapon of the noble Anglo-Saxon race, which the poor victim significantly designates as 'the fire water of the pale faces'—and all this by choosing the least of two evils. The Indian stood in the way of the settlement and improvement of the country; or, in other words, the white man wanted his land; and the sequel is a legitimate result of choosing between two evils.

Indeed, there never was a crime committed, of any name or nature, but the one who perpetrated it thought he was obliged to make a choice of evils. It has been the doctrine of the world for near six thousand years; and the wailing voices of the uncounted millions whom avarice and lust have scourged, imbruted, and sent to an untimely grave, all testify against it. Nature herself, from the time when, at that most miserable shipwreck of our race in the garden of Eden, she 'gave signs of woe that all was lost,' to the present moment; has shrieked forth her condemnation of it in a voice which earth from her deepest recesses had echoed back, while the outer regions of the illimitable universe have caught up the testimony as it has been sighed forth by every wind of heaven.

Not only does the experience of men in all ages condemn the doctrine, but we likewise find it to be at variance with every precept of the gospel. The spirit of that is, 'Do no evil.' 'Never do evil that good may come.' 'There is no more evil in the least sin than in the greatest possible outward calamity. You ought not to do wrong, if you could thereby save a world.'

The world can never be redeemed from sin—that time can never arrive when the knowledge of the Lord shall cover the earth as the waters cover the sea, when man shall no longer oppress his fellow-man, and peace, and love, and righteousness dwell in every heart, by choosing the least of two evils.—For you may pare sin down to the smallest possible compass, or cut it up *ad infinitum*, and you cannot make holiness of it. I, at least, know not by what process of division or subdivision you can turn darkness into light, or evil into good. Divide it and change it as you will, it will be evil still. If man is ever to be governed by this principle I am contending against, there is no hope that slavery or war or any of the evils which have made the world one vast Aceldema, will ever be destroyed, or that he will ever be brought back to his allegiance to his only rightful Sovereign, or restored to that primeval innocence which he exhibited when he came forth fresh from the hand of his Maker, and was given dominion over the beasts of the field, the fowls of the air, and the fish of the sea. So long as there are evils in the world, we shall always be placed in position where, in a worldly point of view, we shall be called upon to choose between two. So long as we do this, evil will never cease. We thus erect a barrier to human progress, which cannot be surmounted while this doctrine prevails.

But then you say these men are in nomination and one of them must be elected. We had better throw our votes for the one who is the least obnoxious. Ah, slavery is a cunning demon. She contrives to get possession of both political parties, and nominate two of her own children for President, and then cajole the friends of freedom, by exciting their party predilections, and by persuading them to adopt her doctrine of choosing the least of two evils, in voting for one or the other of her favorites. Why my friend, the blood of every righteous man who has fallen for the *truth*, from Abel down to that *martyr of freedom*, who, after a triumphant close of 'life's fitful fever,' sleeps quietly in his narrow house beneath the blood-stained soil of Alton, cries out against you. No man would ever have given up his life for the good of his fellow-creatures, if all had your principle. Daniel would never have been cast into the lion's den; Nebuchadnezzar's fiery furnace would have been useless;—Jesus would never have died for a lost world;—the history of the martyrs would never have been written, had your policy prevailed. There is always an alternative in every step we take. We *must* embrace all truth or error. If we never advocate righteousness, we shall never suffer persecution for righteousness' sake. For we are told that 'those who live godly in Christ Jesus *shall* suffer persecution.' If Jesus had taught the doctrines of the Scribes and Pharasees, the scene of Calvary had never been witnessed—mankind had never been redeemed. If Lovejoy had followed slavery's bidding, his press might now be at work at St. Louis or Alton; and the bullet of the assassin would never have reached his heart. Men can always avoid suffering for the truth, if they will only forsake her and serve the devil. There is an alternative before you, my friends: it is either to support freedom or slavery. You say you are obliged to have one or the other of those men. I say *no;* so far as you are concerned. The question before you I take it is simply this: here are two men up as candidates for office, both of whom are at war with the dearest rights of our common humanity. Can you rightfully support either of them? I believe conscience will tell you unhesitatingly, *no*. The '*fiend*' may preach a different doctrine; but 'conscience' is inexorable. Doubtless you may think with young Launcelot Gobbo, that you 'have rather of a hard kind of conscience' to counsel you to adhere to the truth at the sacrifice of your worldly interest; and you probably think with him, that 'the *fiend* gives you the better counsel,' *and you will go for the party*.

To place this matter in as clear a light as possible, let us suppose, if you please, that when Paul was at Athens, there should have been a proposition before the people of that city to erect a temple to Venus or Diana. There was about to be a vote taken of all in the city who chose to act, a majority to determine in whose name the temple should be erected. Now every body will admit, there was a vast difference in the character of these ideal personages; the one being noted for her chastity, and the other for her licentiousness. It was obvious one or the other of them would be preferred; it might depend upon Paul's vote which. Do you think that, under such circumstances, he would have voted for either? You cannot suppose he would. He would have said he was bound to oppose *idolatry* always and every where. He might have voted for the erection of a *temple to Jesus*, maugre the doctrine of our whig and democratic friends that it would do no good. But he would never support *idolatry*, even when he was called upon to choose between two persons of such opposite characters as Venus and Diana. So with you, my friend. You are bound to support freedom, whichever of the candidates of slavery may be elected in consequence.

Do you say the cases are not parallel? I say they are sufficiently so to show the nature of the proposed act. *You* go upon the principle of choosing the least of two evils; *Paul*, upon the one that you have no right to do evil that good may come. The immediate results of the erection of a temple to Diana, rather than to Venus, might have been apparently beneficial to the morals of the people; but Paul saw that the whole worship of idols was hostile to the best interests of man. He went against the whole system. So in the case before us. The election of Harrison or Van Buren may seem to you calculated to advance the immediate welfare of the community; but they are both aiding in the support of a system which saps the very foundations of the whole social fabric, is a practical annihilation of humanity, and is probably the mightiest obstacle with which the spirit of God has to contend. You are bound, then, surely as much as Paul was, to give your testimony against both of them. Slavery is an idol of the worst possible character—which exalts itself above every thing called God. Her blood-smeared temple now towers upward toward heaven, filled with the thousands who are daily sacrificed upon her altar. Harrison and Van Buren are erecting a rampart around this great bastile to preserve it from the battering rams of truth. I say you are bound to oppose them both. Then, and then only, will you be clear from the guilt of supporting slavery at the polls. One or the other of them may be elected, but what then? Jesus comes in and says to you in the voice of a God, '*Let the dead bury their dead. What is that to thee?* FOLLOW THOU ME.' TRUTH TELLER.

Van Buren and Slavery.

'Many run the race, but one wins the prize.'

We have been wondering, for some time, whether Mr. Van Buren, the first inventor of that brilliant maxim of practical politics, 'We must carry the south by concessions to slavery, and the north by party machinery,' a maxim in the application of which his rivals are now emulously following in his footsteps—was designing to give up the whole benefit of his servile policy, and have his head chopped off with his own guillotine, by allowing the whig leaders to outstrip him in demonstrations of subserviency to the slave power. We could hardly believe it—although, as we always love to see men repent of wrong, we would not wholly scout the hope that he might be preparing his way to spend his old age among the free people of his native state, in the enjoyment of that peace of conscience and general respect, which he cannot but see he has in a great degree forfeited, as public opinion will soon be. But all such thoughts have been driven away. He has chosen his idols, and after them he will go.

He saw that Gen. Harrison had taken a position in advance of him with respect to the authority of *slavery over Congress* in regard to the District of Columbia. He has therefore written a letter to some slaveholders in North Carolina, in which he denies the constitutional right of Congress to abolish slavery in the territories. This does the whole job: it sweeps away the northern part of the Missouri compromise; it nullifies the ordinance of 1787; it protects Gov. Dodge's slaves in Wisconsin, and Judge ——'s in Iowa; it quiets all the alarm about Florida; it prevents all question about slavery in the Indian territory west of Arkansas; and more than all, it quietly annuls that clause of the Federal constitution which declares that 'Congress shall have power *to dispose of*, and make ALL NEEDFUL rules and regulations respecting the territory OF THE UNITED STATES. Art. 4. sec. 3.

This is constitutional democracy with a vengeance!

We anticipate, ere long, a claim by the slave power, and one or the other of the parties at the north adopting it as a creed, that the northern States had no right to abolish slavery in their own borders, because it disturbs the consciences and alarms the fears of the slaveholders; and that, consequently, the constitution and laws of New York, Pennsylvania, Ohio, Indiana, &c., prohibiting slavery, are null and void, and therefore the constitution of the Union guarantees to slaveholders the right to hold, manage, seize, breed, whip, and sell slaves wherever they please. Indeed, we strongly suspect a case is now preparing for the Supreme Court of the United States which will virtually involve this question.

Let us see now which party will first catch at this bait for southern votes.—*Emancipator.*

From the Brandon Telegraph.

What has the Church to do with Slavery?

BROTHER MURRAY:—Having an interview, a few days since, with a former resident of this State, who does not as yet subscribe to the immediate emancipation doctrine, I propounded to him a few questions on the subject of slavery, and have thought proper to present some of them, together with his answers:

Question 1st. What class of men with whom you are acquainted in the South, are the largest slaveholders? (professors of religion, or those who do not profess religion?)

Answer. I should say, from a three years residence in Georgia, that near three-fourths of those holding slaves are members of different churches, mainly of the Methodist church.

2. Are the slaves in your acquaintance permitted to learn to read?

Answer. There is a law in Georgia against this, but some of the slaves learn a little from white children, and some planters instruct some of their slaves for their own benefit in transacting some kinds of business, but are rather cautious who they instruct. I have seen some who were capable of expounding the scriptures, and tolerably well versed in history.

3. In what States have you travelled?

Ans. Maryland, Virginia, North and South Carolina, and Georgia.

4th. Do you consider prejudice in the *whites* against the *blacks*, as strong at the South as at the North?

Ans. I do not: I have frequently seen men of the highest walks in society, on meeting a negro, exchange salutations as familiarly as with one of their own class. They prize negroes, and associate with them in some measure according to their intelligence and moral worth. It is a point of honor among business men in Georgia, that is, within my acquaintance, not to cheat a colored man in trade.

5th. Are there any colored men who accumulate property to any great amount?

Ans. Yes; I will relate an instance: A free colored man, who is about 40 years of age, once commenced in business and failed. He commenced again, and is probably now worth from ten to fifteen thousand dollars—is respected by all who know him as a business man, and is a perfect gentleman.

6th. Is he admitted into the social circle with the whites?

Ans. He is not. There does not appear to be a desire on *either* part thus to mingle. He does not wish to obtrude himself upon the usual practices of society. A wholesale merchant from N. York, with whom he dealt, called on him to transact business,—the business done, the colored man invited the other to dine with him—the table was spread, and the guest partook of the refreshment, while this man and his wife stood by waiting upon him.

7th. According to the best information you can obtain, are the slaves treated as severely now, as from six to ten years ago?

Ans. They are not. Instances of corporeal punishment are rarely known in the section where I reside, where a few years ago it was practised to a considerable extent.

8th. The abolition excitement does not operate as some represent?

Ans. The slaves are *watched* more closely for fear of their *running away*, but they are not *whipped* as much as formerly. I suppose that the firm of which I am a partner, furnish nearly all the articles, called the 'Negro-whip,' for fifty miles around us. I presume one-half are sold to negroes themselves, for driving mules, &c., and that not one-twentieth, or even a thirtieth part are used for whipping slaves. Many slaves are entrusted with teams to carry cotton and other produce to market, and frequently are promised and given a certain share of the profit, to stimulate them to good bargaining and honesty.

9th. Is there any law whereby a slave can *hold* the property thus given?

Ans. I suppose not. It lays in the breast of the master whether the slave shall retain it.

From the Liberator.

George Thompson.

It was the expectation of this dear friend, when we parted from him at Greenock, to come to Liverpool from Edinburgh, in order to see us embark for the United States. His engagements, however, at Glasgow and Edinburgh, were such as to prevent his coming—much to the mutual regret of us both; and he therefore sent us the following hastily written note, by way of apology. We publish it merely to show the feelings of his heart as it respects the present state of the anti-slavery cause in this country.

EDINBURGH, August 2, 1840.

MY DEAR GARRISON:—I have cherished, up to the last moment, the hope of seeing you again, before your departure from our shores; but am forced to abandon that hope, seeing no way of realizing it, consistent with the claims upon me here. I must, therefore, take the only course left me, and say 'fareweli' by my pen.

You go accompanied by my heart's warmest wishes for your welfare and happiness. O, may you be able to fight the battle before you with honor and success!—Your work appears greater and greater the longer you continue in it; and now you have difficulties of a peculiar and most painful character. God give you wisdom, courage and success!

Present my very affectionate remembrances to Rogers—I loved him before I saw him on these shores, but he is thrice-loved now.

You shall hear from me by the next packet, and frequently after. Do not let me want any information which your papers can furnish. The steamers now running between Liverpool and Glasgow offer a safe and rapid mode of communication. Let us mutually embrace it. And now I commend you to Him who is able to defend and bless you. May He grant us to meet again!—Ever believe me,

Your loving friend and brother,
GEORGE THOMPSON.

RUM AND MURDER. We learn by a gentleman from Amherst, that a Mr. Small was stabbed on Tuesday evening last, near Mr. McCollom's Tavern in Mont Vernon, by Elias Thomas, in so horrid a manner that he died in a very few minutes. The circumstances of the case, as we have heard, are as follows:

Mr. Thomas was at McCollom's Tavern, and in consequence of *rum* became very noisy and ungovernable. Mrs. McCollom being sick, and very much disturbed by the noise, Small endeavored to prevail upon Thomas to go home; and succeeded, by accompanying him, in getting him some rods from the house, when Thomas drew a knife and gave him a mortal wound.—Small cried out, "Thomas has killed me." Whereupon, others went to his assistance, but before he could be carried to the house he was a dead man. Thomas fled, but pursuit was immediately made, and he was found in the cellar of his own house, where after a good deal of resistance, he was taken, and carried to Amherst and lodged in jail. Mr. Small was a very respectable man and highly esteemed by all who knew him, and was to have been married the coming week.

Thomas has been for a great many years, a very intemperate man, getting drunk whenever he could find some *kind* and *benevolent* liquor dealer, to sell him the liquid fire. But this is only a tithe of the evil that happens daily in consequence of this *damnable* traffic in intoxicating liquors.—This is the second death caused by rum in this county during the past year. When will this accursed traffic cease.

Nashua Gazette.

Brethren in Slavery.

Cyprian was an African, born at Carthage, A. D. 200. At the age of 46, he was converted to Christianity, and two years after he was chosen Bishop. He suffered martyrdom at Carthage, A. D. 258; "because in opposition to the orders of government, he had preached the gospel in his gardens near Carthage!"

In the time of his ministry, when some Christians had been made slaves, all the brotherhood contributed "promptly, largely and liberally" for their redemption. In sending on the money, Cyprian wrote:

"Wherefore now both the captivity of our brethren is to be accounted by us as our captivity; and the sorrow of those endangered, our own sorrow; since our body being united, is one; and not feeling only, but religion ought to instigate and strengthen us to redeem the members of our bodies. For since the Apostle Paul says, "As many of you as have been baptized into Christ, have put on Christ," in our captive brethren, Christ is to be contemplated, and redeemed from the peril of captivity. He who drew us out of the jaws of the devil, and now remaineth and dwelleth in us, may be drawn out of the hands of the barbarians; and so he may be redeemed by a sum of money, who redeemed us by his cross and blood."

If some ten or twelve members from our churches in Maine were in slavery at Tunis or Tripoli, would not the whole 20,000 Baptists of Maine come up to their rescue? And do we not know that there is more than ten or twelve *thousand* Baptist members in slavery in our own land? And must our hearts be forever steeled against their untold wrongs. THE PUBLISHER.

Zion's Advocate.

The skeleton of an animal has recently been discovered near St. Louis, 30 feet long and 15 high!

MIDDLEBURY COLLEGE. The Rev. Benj. Labaree, late President of Jackson College, Tennessee, has been elected President of Middlebury College Vt., and will enter upon his new duties on the 1st of October.

CRIMINAL CASES. The Amherst Cabinet says the following persons were sentenced by the Court of Common Pleas at its late term in Amherst:

Sidney Nelson, a lad of 17 years, plead guilty to an indictment for breaking into J. W. Holt & Co's store, in Peterboro', and stealing money, sentence 3 years in State Prison.

John M. Small, plead guilty to an indictment for forging a note against Elias Dickey, of $37,70; was sentenced to five days solitary imprisonment and five years hard labor in the State Prison.

William Emery, plead not guilty but retracted and plead guilty to an indictment for forging a note against Timothy S. Moor, for $600, sentence 10 days solitary and 7 years hard labor in the State Prison.

Elbridge Ford, for striking Jeremiah Johnson on the muster ground at Goffstown, last year—manslaughter, sentence—5 years hard labor in the State Prison.

A SLIGHT DECIMATION. On the 24th and 25th of last month, a large tract of land in New Orleans between Conte and St. Louis streets, completely slumped into the Mississippi, carrying with it a number of wharves and part of the old Levee. The place formerly occupied by this tract, is now covered with water to the depth of 36 feet.

Mosley Clapp, has had a verdict for damages to the amount of $303 33 cents, given in his favor against the town of Orange, Ms., for a broken leg and other injuries sustained by being precipitated, in a wagon, from a steep descent on the side of the road, while turning out for another vehicle; there being no rail and the road being narrow. The verdict is doubled by the statute.

The Chinese are vainly endeavoring to burn the British fleets by filling vessels with combustibles, setting them on fire, and letting them drive before the wind in the direction of the shipping.

GENEROUS. A bequest of *eleven thousand dollars* has recently been made to the *Connecticut Theological Institution* at East Windsor.

The German population of Cincinnati is estimated at 12,000; more than one fourth of the population.

ANDOVER. The anniversary of the Theological Seminary at Andover was celebrated on Wednesday, September 2. The venerable and munificent William Bartlett, one of the visitors, now over ninety-two years of age, was present. The whole of the exercises were well sustained.

The Great Western Railroad, from Boston for Albany, is progressing rapidly. No less than 2,000 men are employed upon it, in some sections, both day and night. When that is completed, the struggle for the business will produce a competition between the two cities of Boston and New York.

HORRID MASSACRE. The Schr. Atrevida, says the New Orleans Bee, of the 21st ult., arrived yesterday from Campeacha, which place she left on the 13th ult.

Perfect tranquility reigned in the city at the departure of this vessel. A Texian brig and schooner were at anchor in the harbor. We have already alluded to the capture of Tobasco by the Federalists. It seems from all that we have been able to ascertain from the Captain of the Atrevida, that a party of the Centralist army, consisting of 200 men, who had been obliged to leave the city, had afterwards received reinforcements, and had marched towards Tobasco, which they had succeeded in recapturing, and taking advantage of the feebleness of their enemies, who were suffering from sickness, had been guilty of cruelties of the most revolting nature.—Nothing was spared; all the inhabitants who pronounced themselves in favor of the Federalists were massacred without distinction and their property pillaged and devastated.

On Friday last, Mr. Samuel Scooten found some human bones and remnants of a females dress, in Alexandria, supposed to be the bones and dress of Mrs. Mindwell Chellis, wife of Mr. Wm. Chellis, of Orange; who went into the woods on the 15th day of May, 1836, and has never been seen or heard from since. The bones and clothing were found lying near a small brook in a N. E. direction, and about five miles distant from the said William Chellis', and nearly two miles from any settlement.

Statesman.

For the Herald of Freedom.

Grafton County.

Sickness and some other circumstances beyond our control, have conspired to render it impossible to meet all the engagements announced in the Herald of August 29th. We shall however it is hoped and believed, be able to meet the most of them. "The harvest truly is great, but the laborers are few." Those in the field, will endeavor to labor night and day as God gives them strength, to awaken an interest in behalf of the oppressed, and secure the co-operation of the friends of humanity and of God to effect their release. Their vioces will be heard among the hills and vallies of Grafton, until every town as far as possible will have been called to our aid. The appointments in Rumney, Plymouth, Groton and Hebron, and Orange and Grafton must unavoidably be *for a short time*, deferred. Let our friends there forgive us, we regret it as much as they *can*.

In behalf of my fellow laborers,
PARKER PILLSBURY.

POETRY.

Early Tee-Totalism.

THE JUG OF RUM.

Copied from the Western Star, published in Massachusetts, 1792.

Within these earthern walls confin'd
The ruin larks of human kind;
More mischiefs here united, dwell
And more diseases haunt this cell,
Than ever plagued the Egyptian flocks,
Or ever curs'd Pandora's box.

Within these prison walls repose
The seeds of many a bloody nose,
The chattering tongue, the horrid oath,
The fist for fighting nothing loth,
The nose with diamonds glowing red,
The bloated eye, the broken head!

Forever fasten'd be this door—
Confin'd within, a thousand more
Destructive fiends of hatefull shape,
Even now are planning an escape:

Here, only by a cork controll'd,
And slender walls of earthen mould,
In all their pomp of death, reside
REVENGE, that ne'er was satisfied,
The TREE that bears the deadly fruit
Of maiming, murder, and dispute,
ASSAULT, that innocence assails,
The images of gloomy jails,
The *giddy thought*, on mischief bent,
The *evening hour* in folly spent,—
All these within this jug appear,
And—Jack, the hangman, in the rear!

Thrice happy he, who early taught
By nature—ne'er this poison sought;
He with the purling stream content,
The beverage quaffs that nature meant;
In reason's scale, his action's weigh'd,
His spirits want no foreign aid—
Long life is his, his vigor pass'd,
Existence welcome to the last—
A spring that never yet grew stale;
Such virtue lies in ADAM'S ALE.

Forever Thine.

In the range of English fugitive poetry, we have met with few pieces of deeper pathos or tenderer feeling, that this, by Alaric Watts. It breathes the very soul of devoted affection:—

Forever thine, whate'er this heart betide,
Forever thine, where'er our lot be cast—
Fate, that may rob us of all wealth beside,
Shall leave us love till life itself be past.

The world may wrong us—we will brave its hate;
False friends may change and falser hopes decline:
Though bowed by cankering care, we'll smile at fate,
Since thou art mine, beloved, and I am thine!

Forever thine—when circling years have spread
Time's snowy blossoms o'er thy placid brow;
When youth's rich glow, its purple light is fled,
And lilies bloom where roses flourish now.

Say, shall I love the fading beauty less,
Whose spring-tide radiance has been wholly mine?
No! come what will, thy steadfast truth I'll bless,
In youth, in age, thine own, forever thine!

Forever thine, at evening's dewy hour,
When gentle hearts to tenderest thoughts incline,
When balmiest odors from each closing flower
Are breathing round me—thine, forever thine.

Forever thine! 'mid Fashion's heartless throng,
In courtly bowers—at Folly's gilded shrine,
Smiles on my cheek, light words upon thy tongue—
My deep heart still is thine—forever thine!

Forever thine! amid the boisterous crowd,
When the jest sparkles with the sparkling wine,
I may not name thy gentle name aloud,
But drink to thee in thought—forever thine!

I would not, profane that sweet, silvery sound;
The depth of love could such rude hearts divine?
Let the loud laughter peal, the toast go round,
My thoughts, my thoughts are thine, forever thine!

Every one has at least one talent.

What if the little rain should say,
So small a drop as I
Can ne'er refresh those thirsty fields—
I'll tarry in the sky.

What if a shining beam at noon,
Should in its fountain stay,
Because its feeble light alone
Cannot create a day?

Does not each rain drop help to form
The cool refreshing shower,
And every ray of light to warm
And beautify the flower?

'Tis a little thing,
To give a cup of water; yet its draught
Of cool refreshment, drained by fevered lips,
May give a shock of pleasure to the frame,
More exquisite than when nectarian juice
Renews the life of joy in happiest hours.
It is a little thing to speak a phrase
Of common comfort, which by daily use
Has almost lost its sense; yet on the ear
Of him who thought to die unmourned, 'twill fall
Like choicest music.

TEMPERANCE.

From the Youth's Cabinet.

Uncle William, No. 10.

I suppose, this week, in order to bring truth more forcibly before your minds, to suppose that what I have to tell you really happened. Pursuing this plan, I shall present you with the supposed trial which follows, merely remarking that if such a trial should really take place, the facts here stated would be found to be true.

[An eminent physician tells me the principles stated by lawyer Health are correct. I trust entirely to the well known accuracy of Uncle William, for the faithfulness of the report. ED.]

IMPORTANT TRIAL.

ROOT BEER *versus* COLD WATER—LIBEL CASE.

JUDGE TEMPERANCE *on the bench.*

The court being opened, the jury was empannelled, consisting of the following gentlemen: Mr. Truth, foreman, associated with Messrs. Candor, Attention, Wisdom, Clearness, Prudence, Comfort, Independence, Honesty, Benevolence, Vigor and Age. Lawyer Appetite appeared for the prosecutor, Root Beer, and Lawyer Health, for the defendant, Cold Water.

Lawyer Appetite opened the case, by stating that he appeared in court to prosecute Cold Water for a malicious libel on his client, Root Beer, in publishing, 1—That Root beer was no better than he ought to be; 2—That he was far less respectable and worthy of confidence than Cold Water, and 3—That he injuriously affected all who were his intimate friends. In proof of his assertion Lawyer Appetite read various extracts from a newspaper called the Crystal Fountain, charging the various things on Root Beer, after which he called upon Mr. Good-tidings, the editor, and Mr. Declare-right the publisher of said paper, who testified that Cold Water wrote the article containing the above charges. Here the counsel for the prosecution rested their case.

Lawyer Health, for the defendant, Cold Water, addressed the court as follows:

This is a very important case, involving great principles. We feel as deeply as do the gentlemen on the other side, the importance of guarding a man's character, and for my part, if I thought my client, Cold Water, had been guilty of a libel on Root Beer, never would I be found here to defend him. But we take, in this defence, the plain, and as I shall proceed to show, the tenable ground, that all the charges contained in the Chrystal Fountain, are *true*, and therefore that the article referred to was no libel.

Lawyer Health then called upon Mr. Experience, who being sworn, testified as follows:

I am now 50 years old, and have been acquainted with Root Beer for some time. For a number of years I was in habits of great intimacy with him, which I am sorry to say, was much to my injury. I found that when I used Root Beer, my head was always oppressed and muddy, my stomach burdened, and my whole system languid. I was unable to pursue my business as readily as before. A kind of stupor came over me, producing feelings to which I was a total stranger, till I became intimate with said Root Beer, and which have entirely left me since I renounced his company.

Mr. Try-it also bore very similar testimony: as did Mr. Love-a-little, and Mrs. Indulgence.

Mr. Memory next appeared and was questioned with regard to the character of Cold Water and Root Beer. He stated that he was himself a very old man, but he could remember that when he was a young boy, the oldest people in the town gave Cold Water the very highest character. He never had heard them speak of Root Beer. He regarded him as an upstart, who was endeavoring to gain a little notoriety, and to supplant Cold Water in the affections of the people.

Lawyer Health then read some passages from the *Oldest book in the World*, which highly recommended Cold Water, and represented the richest blessings under the emblem of "springs of water." Isa., 12:3, and 58:11. He said that on careful examination he could not find any allusion to Root Beer; from which, it appeared that Root Beer is far less worthy of confidence than Water. He then called on

Mr. Compound, who being sworn, testified that he was a manufacturer of the beverage called Root Beer:—that it was composed of various roots, barks and leaves;—that sometimes 4 or 5 kinds were used, and sometimes 8 or 10. Among them were sweet fern, sassafras, birch, spruce, sarsaparilla, wintergreen, horehound, ginger, slippery elm, balsam, &c. In addition to these were water, molasses, and hops, in the shape of yeast. He said all manufacturers did not use the same roots, or the same number.

Dr. Keep-well, being sworn, said that simplicity of living was essential to health;—that if a number of articles, perfectly healthy in themselves, were mixed together in one mass, the compound thereby formed would be very unhealthy;—that it did not follow, because the *ingredients* of any mixture were harmless, that therefore the *mixture* would be so also; but, on the contrary, the mixture would be always hurtful. To illustrate; wheat-flour, buckwheat, rye, potatoes, plums, honey, sugar, and turnips, in proper quantities, were harmless and nutritious; yet, if mixed in a mass, would hardly be fit for a hog. The mass might taste well, yet, because it lacked that essential quality, simplicity, it would lie like lead upon the stomach; and, if daily used, produce disease, enervate the whole body, and greatly shorten life.

Moreover, all those things that we are in the habit of taking into our stomachs, may be divided into two classes:—1, food, 2, medicine. Those things which a good for food are not medicinal; while all those things that are medicinal, are unfit to be used as food by healthy persons. This broad distinction ought to be kept in mind. If any thing is medicinal, that settles the question; it is not meant for food. *Nothing is both food and medicine.* All the roots and barks mentioned as being used to manufacture root beer, are decidedly and wholly medicinal, and therefore unfit for food. Whatever they might avail a sick man, they ought, by all means, to be kept out of the stomach of a well man. *I repeat it; they cannot be both food and medicine.* If, therefore, I am asked my opinion about Root Beer, I reply, that I decidedly disapprove of it, for these two reasons: 1st. Though all the substances of which it is composed were nutritious and unobjectionable, yet the fact that so many are compounded together, at once condemns it. 2nd. The substances, however, which enter into its composition are all, except the water and molasses, medicinal, and consequently not nutritious, and therefore ought not to be used. And in regard to the plea that it has made so many people feel better, and that it purifies the blood,—without disputing the alledged facts in the case, I would say, it is about as rational, on that account, to recommend it to well men, as to propose that healthy individuals should use castor oil, rhubarb, or any other medicine because certain sick people have been cured by it. From daily facts in my practice as a physician, I concluded that a large portion of the diseases under which people labor, are created, increased or developed by the substitution of other beverages for *Cold Water.*

Mr. Love next spread before the Court, the condition of the world—its ten thousand woes and sufferings, and the feeble manner in which the benevolent societies of the day were sustained. He showed that if all that was uselessly expended for Root Beer, and similar drinks should be given to these societies, each family would have a Bible, every thousand souls a minister, temperance would triumph, peace unite the ends of the earth, oppression forever be abolished, and the religion of Jesus conduct millions to Heaven.

During the statement of Mr. Love, all present seemed deeply affected, and some of the Jury were seen to wipe the big tear from their eyes.

The testimony on both sides here closed, and the respective lawyers summed up the various facts, and made their final appeal.

Judge Temperance then arose, and in a very impressive manner delivered a short but meaning charge to the Jury. Taking the Bible, or God's compilation of moral law which the great King of Heaven and earth had established—"*Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.*" He showed its application to the present case, presented a concise view of the evidence, and concluded by saying to the Jury, that if in view of the law and evidence, they thought that Root Beer, had sustained his cause, then they must bring in a verdict of guilty, against Cold Water; but if they thought Cold Water had proved his assertions, they must bring in a verdict of not guilty.

The Jury then retired, but in a few minutes returned with a verdict of *not guilty*; i. e. *in favor of Cold Water.*

So great was the satisfaction and joy of those present, that they could not refrain from long and loud applause; and all departed contented, except Mr. Compound, who had lost his business, Lawyer Appetite, who lost his case, and Root Beer, who lost his character.

That all the children of this land may drink only Cold Water, is the earnest wish and prayer of UNCLE WILLIAM.

"It's for Father."

Eliza is a promising little scholar in my class in the Sabbath School. She has been absent three Sabbaths from school, and unavoidable circumstances prevented my visiting her parents, to ascertain the cause of her absence, and that of her two sisters.

A few days ago, I was out quite early in the morning, and on passing a grocery, saw my little scholar coming from it with something in her hand, which, as she saw me, she vainly endeavored to hide under her tattered garment.

It was plainly seen to be a bottle of whiskey; and it might also have been seen in the distressed and confused looks of poor Eliza, who had often heard me speak of the misery and sin which attend the use of ardent spirits.

"What have you there? said I.

The tears started in her eyes, as she said, in a faint tone—"It's for father:" and again tried to find it a covering behind her scanty and torn frock.—Her feet were bare, though the morning was cold, and her pinched looks and uncombed hair showed neglect and poverty.

"Why have you not been to school for so long a time, Eliza?" said I. "I have missed you, and wondered at your staying away."

Indeed I had, for she often showed deep feelings, and something within frequently whispered to me, "The Lord has thoughts of love towards this child."

"Mother would not let me," said she.

"Why not?"

"Because I had no shoes, and father says he cannot get any."

"Has your father work, and is he well?"

"Yes ma'am, but—" and here her voice faltered, and the tears again started in her eyes. She brushed them away, and said,—"Mother says she will try to get me a new frock to come, for this is worn out."

This was too plain a case. Here was a man who could not provide decent and comfortable clothing for his child, and why?

Any one can answer this question.

Reader, are you helping to sustain the rumseller, as he scatters the seeds which bear such bitter fruits?

A Cheering Sign.

We seldom notice the indecency and profanity in which slaveholders show their spite at those who pity their victims. Here is a specimen, however, which I have concluded to publish to show how uneasy the oppressor feels. We believe the conscience of the South, will soon be driven away from all partnership with slavery. The letter accompanied a returned copy of the Cabinet for the first of August. What a bad spirit a man must have who hates to hear about freedom!

"This paper was sent here to our worthy friend and esteemed fellow citizen John Samuels. The laws of Virginia, sir prohibit in the strongest terms any thing like your Go—d d——d abolition papers. Sir, we are a free and independent and proud-hearted people, too proud to be duped by such contemptible papers. We hold slaves, sir, and consider such our right, at least so much so that you must not send such papers as yours."

Then follows some indecent threats, and the letter is signed by

GEORGE W. SHELTON.
T. THORNBURY.

Temperance Reform among the Roman Catholics of Dover.

We understand that Mr. Canavan, the Catholic priest in this place, delivered a thorough-going temperance address to his people a few Sabbaths since, in which he handled the monster intemperance without gloves. His address being concluded, he called upon those who wished to join the Catholic *Total* Abstinence Society to come forward. Forty-eight males and twenty-one females accepted the invitation, went forward to the altar, kneeled, and received the pledge from the priest, who commenced by placing one upon his own neck. We rejoice at the stand which our Catholic neighbors are taking against the use of all intoxicating drinks, which have been to them, as well as to others, the greatest of curses. Deleterious as we consider the influence of their religion in most respects, in all their attempts to ameliorate the condition of men, and promote his true interests, we bid them God speed.

A Suggestion to Parents.—Were children accustomed from infancy to hear nothing but correct conversation, there would be but little need of their learning arbitrary rules of grammar—they would naturally speak and write correctly. Hence it is that children of educated parents are generally so much more easy and graceful in their conversation than the children of the uneducated. Our language, like our manners, is caught from those with whom we associate; and if we would have the young improve in this important part of education, we must be careful that they hear no vulgarism from us. Parents and teachers cannot be too particular in the presence of imitative children.—*Pestalozzi.*

Fifty Years' Work.—Half a century ago, Ohio was a wilderness. In the year 1836, that State had a population of one million five hundred thousand inhabitants: one large splendid and densely populated city, and half a dozen thriving towns; 1010 post offices; 5 incorporated cities; 33 banking companies; 10 colleges and principal seminaries of learning, together with public institutions for the insane, the deaf and dumb, and the blind.

To Parents.

It is stated by eminent medical writers that at least one third of the children in the United States die from teething, and diseases caused thereby. Read the following:

A REAL BLESSING TO MOTHERS.

Dr. W. Evans' celebrated Soothing Syrup for Children cutting their teeth.

This infallible remedy has preserved hundreds of children when thought past recovery from convulsions. As soon as the syrup is rubbed on the gums, the child will recover. This preparation is so innocent, so efficacious, and so pleasant that no child will refuse to let its gums be rubbed with it. When infants are at the age of four months, though there is no appearance of teeth, one bottle of Syrup should be used on the gums to open the pores. Parents never should be without the Syrup in the nursery where there are young children; for if a child wakes in the night with a pain in the gums, the syrup immediately gives ease by opening the pores and healing the gums, thereby preventing Convulsions, Fevers, &c.

The above invaluable medicine, together with Dr. Wm. Evans' Camomile and Aperient Pills, are sold wholesale at 100 Chatham, st. New York, and by

JOHN F. BROWN, Concord, N. H. *Agent for Merrimack County.*

Dec. 21, 1839. 43 1y.

Dr. Wm. Evans'
CAMOMILE APERIENT PILLS,

FOR CONSUMPTION, COUGHS, COLDS, Nervous diseases, liver complaint, dyspepsia, bilious diseases, piles, ulcers, female weakness, and all cases of hypochondriacism, low spirits, palpitation of the heart, nervous irritability, nervous weakness, fluor albus, seminal weakness, indigestion, loss of appetite, heartburn, general debility, bodily weakness, chlorosis, or green sickness, flatulency, hysterics, headaches, hiccup, sea sickness, night mare, rheumatism, asthma, tic douloreaux, cramp, spasmodic affection, and those who are victims to that most excruciating disorder, Gout, will find relief from their suffering, by a course of Dr. Evan's medicine.

ENVIABLE DISTINCTION.

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Concord, June 23, 1840. 18

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